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Christian Science

BY THE

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PREFATORY NOTE.

This paper was originally prepared in compliance with the request of a committee of the Archdeaconry of York, and was read at the Conference held in Barrie, September 26th, 1900. It was subsequently revised and enlarged, and given as a public lecture in Wycliffe College, February 29th, 1901. It is now published at the earnest request of many who heard it, both clergymen and laymen. The quotations are chiefly taken from the 14th edition of "Science and Health," to which the undesignated page references are made.



IT was in 1866 that Mrs. Mary Baker Glover Eddy first put forward her claim to have received a new and final revelation from God, and began to teach the doctrine which a little later was developed into a system which was called Christian Science. In 1875 she published a book called "Science and Health" in which she expounds her teachings and of which, it is said, the 205th edition has been published. It is sold at \$2.50 a volume. In 1876 she organized a Christian Scientist Association and in 1879, at a meeting of that Association, she organized a body which she described as "a Mind-healing Church, without Creeds, called the Church of Christ," which is said now to number at least a quarter of a million adherents in the United States and Canada. For eight years she was the President of the Massachusetts Metaphysical College which dispensed on extravagant terms its teaching and degrees, until in 1889 it was closed at a time when, as is said, a prosecution for the unlawful conferring of degrees seemed imminent. Since then she has lived in opulent retirement, but revered by her followers with idolatrous veneration and even exalted by them above Christ as a divinely inspired Saviour. Many Christian Scientist Institutes have sprung up in different parts of the

Continent, conducted by teachers, in some cases the rivals of Mrs. Eddy ; and the doctrines of the system have been set forth in tracts and books which are freely circulated. Yet Mrs. Eddy's work—"Science and Health"—remains the chief authoritative text-book of the sect—and a strange medley it is, abounding in self-contradictions and the most illogical assertions, full of ingenious misrepresentations of orthodox teaching, and strange perversions of the Scriptures—all given forth in a tone of oracular dogmatism. For this book Mrs. Eddy claims divine inspiration. Her followers extol it in terms the most extravagant and even blasphemous. One writes:—"It is surely God's word, His best gift to fallen man ; our rich inheritance, our salvation from sin, sickness and death." Another says, "It is God with us." And yet another calls it "The true Logos." "Its substance," we are blasphemously told, "is the Bread of Life which feeds the multitudes." The perusal of it in faith, we are assured, heals every manner of sickness and brings life and health to men. Such are the pretensions which in this age of boasted enlightenment have gained credence with multitudes.

It is claimed for Christian Science that it is at once a Philosophy, a Science, and a Religion.

As a philosophy it presents us with an extraordinary theory of the universe, and this fantastic theory is the actual working principle of the system. It is this theory which underlies its practice and upon the validity of which its methods are based.

As a science it claims to be the only true and efficient therapeutic, the infallible remedy for all disease, the great curative agency which is able to restore health and vigor to the suffering sons of men. It is this practical side, rather

than the theoretical, which is most in evidence, and which is the source of whatever influence it wields. It is not by its philosophy that men are attracted, but by its claims to healing power, and by the cures it is said to effect.

As a religion it claims to be final, God's latest revelation to men, supplementing and completing Christianity; in reality utterly subverting it.

It will be convenient to view this fantastic system from each of these three standpoints.

The Philosophy of Christian Science.

What is the theory which lies at the foundation of Christian Science ?

The most complete statement of it can be gathered from Mrs. Eddy's book. Dr. Buckley, in his admirable little work, states, that he has compared with it the writings of eight or ten other Christian Scientists and conversed with many others, and that they all for the most part concur with Mrs. Eddy in the fundamental points of the system, and that where they diverge it is upon minor points.

Mrs. Eddy's fundamental principle is, in her words, "The allness of God and the nothingness of matter." (Pages 7, 10, 19, 226.) "All real being is in the divine mind and idea." (Page 3.) "A false sense evolves, in belief, a subjective state of mortal mind which this same mind calls matter. Matter is the falsity, not the fact of existence." (Page 21.) "Mind is all, matter is naught." "The only realities are the divine mind and idea." "What you call matter was originally error in solution." (Page 371.) "Erring mortal views, misnamed mind, produce all the organic and animal action of the mortal body." (Page 3, etc.)

**Illustrations
of the Theory.**

To what extent this theory is carried out may be seen from specific applications of it.

There is in reality, it is insisted, no such thing as sickness. All disease is caused by erroneous belief. "What is termed disease does not exist." (Page 81.) The sick man is to be instructed that "he suffers only as the insane suffer, from a mere belief. The only difference is that insanity implies a belief in a diseased brain, while physical ailments (so called) arise from belief that some other portions of the body are deranged." (Page 418.) Mrs. Eddy goes so far as to say, "The fear of dis-severed bodily members, or belief in such a possibility, is reflected in the body, in the shape of headache, fractured bones, dislocated joints, and so on, as directly as shame is seen in the blush rising to the cheek. This human error about physical wounds and colics is part and parcel of the delusion that matter can feel and see, having sensation and substance." "The origin of all disease is wholly mental." (Page 62.) "Tumors, ulcers, tubercles, inflammation, pain, deformed spines, are all dream-shadows, dark images of mortal thought, which will flee before the light." (Pages 416, 417.)

Men quickly recognize the difference between a delusion and a reality. A man imagines himself wounded when he has been thrown down by the effects of a shell which exploded near him; but in a few moments he recovers from the illusion. A man receives a sword stroke—is that a delusion? In another case the sword penetrates more deeply and death is instantaneous. Is that also a delusion? If Mrs. Eddy's theory is true in one case it must be in the other. Fatigue, she tells us is an illusion. "You would not say that a

wheel is fatigued; and yet the body is just as material as the wheel. If it were not for what the human mind says of the body, the body would never be weary, any more than the inanimate wheel. An understanding of this great fact rests you more than hours of repose." (Page 114.)

Our sensations of heat and cold, of hunger and satisfaction, are said to be as illusory as those of pain, fatigue, and relief. "Heat and cold are products of mind." (Page 373.) Mrs. Eddy is here courageously consistent:—"We say the body suffers from the effects of cold, heat, fatigue, etc., but this is belief and error and not the truth of being, for matter cannot suffer." Observe in passing the expression "matter cannot suffer." It is a mode of speaking largely used by Mrs. Eddy and is either a wilful or a stupid perversion of terms. No one in his senses believes that inorganic matter suffers. Organized, sentient being does suffer.

Diet is of no account. Our forefathers did not have dyspepsia, because "a man's belief in those days was not so severe upon the gastric juices." (Page 68.) It is a mistake, we are told, to think the simple food they ate made them healthy. Their diet would not cure dyspepsia at this period. With rules of health in the head and the most digestible food in the stomach there would still be dyspeptics. It was ignorance of physiology, she explains, that made our forefathers more hardy. (Page 93.) Such ignorance is bliss, according to Mrs. Eddy.

Food and clothing are, in Mrs. Eddy's belief, as unnecessary as medicine:—"Food neither strengthens nor weakens the body." (Page 118.) But she brings in limitations which betray want of confidence in her theories. While she boldly affirms it to be self-evident that

"food does not affect the nature of man," (Page 387) she displays significantly in the margin the caution: "hasten slowly," and then in the text adds the warning: "It would be foolish to venture beyond our present understanding, foolish to stop eating until we gain more guidance and a clearer comprehension of God." Yet the warning has not always been heeded, and there are Christian Scientists who attempted to live up to Mrs. Eddy's theory and found their way some to the lunatic asylum and others to the grave. The three Hebrew captives cast into the Babylonian furnace escaped combustion because they had got rid of the illusory belief that fire burns. We would not freeze in the cold were we able to rise above the delusion which makes men succumb to exposure. Yet Mrs. Eddy does not advise her followers to put these theories into practice. "One should not tarry in the storm if the body is freezing, or remain in the devouring flames. Unable to prevent bad results, one should avoid their occasion. To do otherwise is to resemble a pupil in addition, who attempts to solve a problem in Euclid and denies the principle of the problem because he fails in his first attempt." (Page 224.)

Both food and medicine, Mrs. Eddy assures us, have no value except what the mistaken belief of mankind imparts to them. "Food does not affect the real existence of man." (Page 387.) A splendid idea for the House of Industry and those interested in free breakfasts for the poor! "Christian Science," we are told, "divests material drugs of their imaginary power.....When the sick recover by the use of drugs it is the law of a general belief culminating in individual faith, that heals, and according to this faith will the effect be." Accordingly the properties ascribed to various substances,

foods and drugs, are purely imaginary. We are assured by Marston, a Christian Scientist, that "the not uncommon notion that drugs possess absolute, inherent, curative virtues of their own involves an error. Arnica, quinine, opium, could not produce the effects ascribed to them except by imputed virtue. Men think they will act thus on the physical system, consequently they do." The property of alcohol is to intoxicate, but if the common thought had endowed it simply with a nourishing quality like milk, it would produce a similar effect. Then the wretched babes of the slums suckled on gin would change places with the robust infants reared on the food of nature's own providing. Under such guidance, temperance reform ought to take a new direction, and its advocates show mankind how, once disillusioned, they can drink whiskey with impunity. For Mrs. Eddy maintains that intoxication is an illusion. (Page 115.)

If a poison is taken in ignorance of its effects, not the less certainly do these effects follow. Disease assails infants, idiots, and animals; and medicines administered to them act as certainly as in the case of adults. But all this, we are told, is the result of the belief, not indeed of the subjects themselves, but of man in general. Thus Mrs. Eddy explains it:—"If a dose of poison is swallowed through mistake, the patient dies while physician and patient are expecting favorable results. Did belief cause this death? Even so, and as directly as if the poison had been intentionally taken." (Page 76.) The few who think a drug harmless, where a mistake has been made in the prescription, are unequal to the many who have named it poison, and so the majority opinion governs the result. And as to animals, Mrs. Eddy says:—"You can even educate a healthy horse so well in

physiology that he will take cold without his blanket, whereas the wild animal, left to his instincts, sniffs the wind with delight." (Page 72.) So the horse takes cold, not because of the want of the blanket to which he has been accustomed, but because his training has been such that he is led to believe that if the blanket is left off he will take cold! "A child," she tells us, "can have worms if you say so, timorously holden in the beliefs of those about him." (Page 412.) Could absurdity go further?

**The Outcome
of the Theory**

To what does this theory reduce the universe and man? The outcome is appalling.

(1) What becomes of the universe? "Nothing," says Mrs. Eddy, "we can say or believe regarding matter is true except that matter is unreal." She defines matter as "that which mortal mind sees, feels, hears, tastes, smells, only in belief." (Page 582.) "The material atom is an outlined falsity of consciousness." "(Christian) Science and material sense conflict on all points from the evolution of the earth to the fall of the sparrow."

Our perceptions, therefore, cannot be trusted. They only present to us unrealities. The testimony of the senses is not valid. They continually deceive us. "The material senses testify falsely," says Mrs. Eddy. If this is the case, the whole of life becomes an illusion. The foundations are laid of a universal scepticism.

Not only are our perceptions illusions; equally so are our deductions from them. Mrs. Eddy insists strenuously upon "the emptiness of knowledge, the nothingness of matter and its imaginary laws." There can be no real knowledge then of anything. Science cannot exist. "There is no physical science." (Page 21.) "The so-called laws of matter are nothing

but false beliefs." (Page 64.) The whole mighty fabric which man by observation and reasoning has built up disappears in a yawning abyss. Mrs. Eddy warns us that those who study astronomy, chemistry, physiology, "are wasting their time upon chimeras, ruminating in a vacuum." No longer can we believe, therefore, the evidence of our own senses or the testimony of others. A black night of ignorance and despair settles down over life. The universe is dissolved into a wild fantastic dream.

(2) Having thus disposed of the universe, what place does Christian Science give to God?

Mrs. Eddy, indeed, says that God is the only reality. But it is difficult to know what she means by reality. She declares that God is all, which appears to mean that God is the sum of all things. "God," she says, "is identical with nature." (Page 13.) This is Pantheism. Yet Mrs. Eddy denounces Pantheism (which she curiously derives from the god Pan); but evidently it is materialistic Pantheism she means. Like Spinoza she makes the universe consist of one infinite substance of which all finite existences are the idea or expression. "All that can exist," she affirms, "is God and His idea." God is described as "the soul of all being," "the only mind and intelligence in the universe." Of this mind, she says, "the universe and man are the spiritual phenomena."

God as the one mind or substance of the universe is impersonal. On this point Mrs. Eddy is ambiguous and obscure. In answering the question "What is God?" she says, "God is divine principle, supreme incorporeal being, mind, spirit, soul, truth, life." She adds that these terms are synonymous, and it should be observed that "principle" stands first in the series. "God is personal in its scientific sense,

(i.e. in the sense of Christian Science); but not in any anthropomorphic sense," as she characterizes the doctrine of the divine personality. (Page 232.) "If God," she says, "is personal there is but one person, because there is but one God." Mrs. Eddy's denial of the divine personality appears in her doctrine of creation, which she regards as emanation. It is also seen in her mode of dealing with Bible narratives in which God's personality appears. The beautiful simplicity with which the Old Testament describes God's personal dealings with His ancient saints is an offence to Mrs. Eddy. That Enoch walked with God, that Moses spoke to God as friend to friend, are superstitious myths which must be set aside.

God, Mrs. Eddy insists, is principle. Now if God is simply principle, what becomes of the reality and personality of the divine being? Is it any wonder to find an experience such as this—of a young man who passed through Christian Science to atheism? "The Christian Science teacher," he says, "began by persuading me that God is not personal but pure principle. After some months I accepted this; and then I said to myself, 'What is principle? Is it an entity or a reality?' I soon saw that a principle is simply an idea of my own mind; and when the scientist dissolved my God into 'principle,' I ceased to believe in any God whatever. I now believe simply in myself." And as in this young man's experience, so in the speculations of Christian Science, its Pantheism is practically Panegoism, which is the climax of egotism, as it is unblushingly confessed in these lines which Mrs. Eddy has prefixed as one of the mottoes to her book:—

"I, I, I, I myself, I,
The inside and outside, the what and the why,
The when and the where, the low and the high,
All I, I, I, I myself, I."

This comes out in Mrs. Eddy's account of man.

(3) What, then, is man, according to Christian Science? "Man," says Mrs. Eddy, "was and is God's idea, even the infinite expression of infinite mind and co-existent and co-eternal with that mind." (Pages 231, 473, 509.) Again: "Man is the reflection of God and mind, and therefore eternal." He has, we are told, "no separate mind from God." "Man is the expression of God's being. If ever there was a moment when man expressed not this perfection, he could not have expressed God; and there would have been a time when Deity was without entity, being." (Page 466.) Thus the very being of God is made dependent on the thoughts of man. Again she says, "The science of being shows it impossible for man to be a separate intelligence from his Maker." There resides in man "conscious identity of being with God." "The soul or the mind of man is God." "The term souls or spirits is as improper as the term gods. Soul or spirit signifies deity and nothing else." "The proper use of the word soul can always be gained by substituting the word God, where the deific meaning is required." (Page 478.) God, therefore, is one with man. Can it surprise us then to find Mrs. Woodbury, a former pupil of Mrs. Eddy, making such a statement as this—"On all hands are victims believing themselves to be as Gods."

And man himself is but a dream! "(Christian) Science reveals material man as a dream at all times." "Mortal existence is a dream, it has no real entity." (Page 146.) "Mind in matter is the author of itself, and is simply a falsity and illusion." (Page 546.) "Think of thyself as an orange just eaten of which only the pleasant idea is left." Such is mortal man. But Mrs. Eddy draws a distinction, hard to

follow in the maize of incongruities and contradictions in which it is presented, between mortal man and spiritual man, who is the idea of God. The latter is not to be confounded with the Adamic race known as mankind. "The so-called man is an incorporate belief of carnality, and the dissolution of the component parts or beliefs which constitute him we term death." Adam means "nothingness;" he is a "so-called man;" "an inverted image of God," (Page 563) whatever that may mean. He was not the first man who was Jesus in a previous state of existence. He sprung out of the ground. He dreamed. "Then, beholding the creations of his own dream and calling them real and God-given, Adam—alias Error—gives them names. Afterwards, he becomes the basis of the creation of women and of his own kind calling them mankind." (Page 521.) Mortals, we are told, "are the fallen children of God." (Page 472.) They are "material falsities," "incorporate beliefs," which will disappear at death. Then will be revealed "the man of God's own creating," the Christ-principle, with Whom man is to become identical. How the true ideal man is connected with the Adamic man, either in his origin or in his destiny, Mrs. Eddy does not make very plain. Human personality and immortality are clearly denied. Man is the divine idea or consciousness which, at present, in some mysterious way, is united to mortals who are incorporate beliefs of carnality. When the beliefs are dispelled, nothing will be left but the impersonal idea which is eternal. Mrs. Eddy's demonstration of the nothingness of matter is completed by the suicide of man.

The Sources of From what sources did this
Christian Science. fantastical conglomerate of
incoherency spring? We need
scarcely go further than the weak, undisciplined

mind of a vain woman; but without doubt she came under influences which suggested and, in some sort, shaped her speculations. Ideas, which were not assimilated or combined, passed through her mind and were projected into a kind of metaphysical phantasmagoria. She dwelt in Boston, the centre of all kinds of mental activities, normal and abnormal. The teaching of Emerson, as a matter of course, was not without its effect, and through him and others, German transcendentalism exercised a strong influence. A Pantheistic mist filled the air which Mrs. Eddy breathed. Then later, the study of Theosophy became popular and its mystical and pantheistic speculations affected even the newspapers. An attempt was made to acclimatize Buddhism, amended and flavoured with ingredients from Christian ethics and philanthropy. Just prior to the first edition of Mrs. Eddy's "Science and Health," Madame Blavatsky, the oracle of modern theosophy, organized her Society in New York. It is, therefore, not surprising to find a close resemblance between Christian Science and Theosophy in its nomenclature and its leading ideas. Spiritualism also has evidently furnished suggestions. The ancient Neo-Platonic and Gnostic speculations were revived. Madame Blavatsky did not hesitate to claim kinship with the Gnostics, but Mrs. Eddy's teachings approximate even more closely to their doctrines. Out of these elements Mrs. Eddy, with great ingenuity, has gathered up the errors, crudities, absurdities, and impossibilities which appear in her teachings, and, without logical sequence, combined them into the incoherent, inconsistent, self-contradictory mass of folly called **Christian Science**.

Reaction.

We must not fail to take note of another aspect of the movement which has produced Christian Science, and similar systems of error. It emphasizes and exaggerates truths which had been forgotten. Herein is one secret of its influence and a ground of hopefulness as to the ultimate outcome. It is a re-action against the dreary materialism of the age. Not many years ago the doctrine was promulgated that thought was a secretion of the brain. Now we are taught that the brain itself is a belief of mind. In Christian Science, Spiritualism and Theosophy, we have a revolt against the anti-spiritualism which limits man's life to the things of time and sense. The revolt is grotesque and extravagant, but it bears witness to man's spiritual instincts and his supernatural origin and destiny.

Then again, we may reasonably see in these erroneous developments another sign of re-action. They are the diseased exaggerations of a great truth which has displaced the deism which formerly prevailed, which removed God to a distance from the world, and, we may add, from the Church, sterilized Christian thought and made the influence of the Holy Ghost a forgotten truth. God is immanent in the world. As has been well said, "If we believe in a living God, we surely believe in a God who lives; but God does not live unless He is every moment and in every atom as active and as much present as He was in the very hour and article of creation." Science and Philosophy have undermined the old deistical view of the world; they have forced upon us the only alternative—either God is everywhere in nature or is nowhere. A notable change has taken place in human thought; but like all great movements, it is accompanied by its exaggerations and distor-

tions. Even the back-water eddies show us the strength of the mighty current. Even the delusions and absurdities of Christian Science, Theosophy and Faith-healing, give us reason not to despair, but to await with hopeful courage the gradual unfolding of God's great purpose in Jesus Christ and the consummation of the Eternal Kingdom.

The Therapeutics of Christian Science.

The methods of Christian Science follow closely upon its theory. The patient is to be taught that what is called disease is an illusion of mortal mind which he must resist and deny. "What you call neuralgia," says Mrs. Eddy, "I call an illusion." (Page 391.) The Christian Science healer is instructed to realize the absence of disease; and then he is to induce the patient to realize it also. He is to use "such powerful eloquence as a legislator would employ to defeat the passage of an inhuman law." (Page 389.) In addressing the patient the healer is warned against calling the disease by name audibly, because it is liable to impress the mind of the patient. But he may do so mentally. "If you call mentally and silently the disease by name, as you argue against it, as a general rule, the body will respond more quickly." (Page 409.) This, however, is a concession to the imperfectly prepared healer. "To let spirit bear witness without words is the more scientific way." Thus by silent persuasion and by forcible pleading the patient is to be delivered from the false beliefs which are the cause of sickness. (Page 410, etc.) No other means are to be used, Mrs. Eddy disclaims them all. "A Christian Scientist," she says, "never gives medicine, never recommends

hygiene, never manipulates." Neither diet, nor exercise, nor even washing the body or any part of it, is of any account. But to read Mrs. Eddy's books is of great importance. "My publications," she says, "heal more sickness than the unconscientious student can begin to reach."

A cure then is the removal of the belief that there is any disease to be cured. As Marston, a Christian Scientist writer, affirms, "A mental cure is the discovery made by the sick person that he is well." The whole treatment is mental and its object is to bring about this result—the emancipation of the patient from the delusive ideas of mortal mind which constitute sickness.

For those cases in which the patient is evidently becoming worse under the Christian Scientist's hands, Mrs. Eddy provides an ingenious explanation. (Page 400.) It is "the upheaval produced when immortal Truth is destroying erroneous mortal belief." To this process she gives the curious name of "chemicalization." "Mental chemicalization brings sin and sickness to the surface, as in a fermenting fluid, allowing impurities to pass away." Seeing that sin and sickness are merely illusions of mortal mind, how do they come to the surface, and what is the nature of these impurities?

The Christian Scientist points to numerous cases of alleged healing in proof of the efficacy of their methods and soundness of their theory. Let us examine their pretensions.

Failures.

(1) They are silent as to their numerous and notorious failures. Of such failures abundant evidence is available, and let it be noted that failures here demonstrate absolutely the falsity of the system, for they occur in the prac-

tice of a system which professes to heal all manner of sickness and injury to the body upon one certain, universal, and demonstrable principle. Mrs. Eddy repeatedly insists that all diseases are curable by one process, it matters not what they are.

Then again the evidence brought forward in proof of alleged cures is inadequate and unreliable. We find that it is generally that of interested parties, of Christian Scientists themselves or of patients who are often incapable of giving a correct account of their malady or of their supposed deliverance from it.

The cases presented are not verified by such testimony as would satisfy either the requirements of a legal examination or the methods of scientific enquiry, or even the ordinary demands of prudence and common sense. Moreover, Christian Scientists have refused to submit their cases to reasonable and adequate tests. For instance, Dr. Reed, of Cincinnati, addressed in January, 1899, a challenge to Mrs. Eddy to prove her system by selected cases in any hospital, but this challenge was never accepted. Mr. Carol Norton, who lectured last winter in Toronto, offered medical proof that Christian Science has cured locomotor ataxia and many other diseases. This lecture and challenge were published in the Troy Record of February 28th, 1899. On March 30th Dr. Purrington, a physician in New York, in reply challenged him to give the names and addresses of reputable and competent medical practitioners who would certify as to the real nature of such cases, the diagnoses made, the treatment followed and the present position of the persons said to be cured. On April 3rd Mr. Norton wrote, promising the information desired, and again on April 18th to apologize for delays. On April 29th Dr. Purrington wrote reminding Mr. Norton of his promise

and putting several questions as to the treatment he would follow in certain specified cases, for example, that of strangulation from swallowing a fish-bone, a fractured skull, a severed artery, etc. On May 4th Mr. Norton replied that he would be obliged to shelve the questions for the present. On May 8th he brought Dr. Purrington the promised "medical confirmation," which consisted in each case only of a brief statement signed by a Christian Scientist, but not a word from an accredited physician or scientific investigator.

(2) The testimony offered by
No Diagnosis. Christian Scientists is unreliable from another cause. They condemn all medical science, and even the study of physiology. To such studies they attribute the existence of disease on the ground that they promote the false beliefs which are the source of sickness. Mrs. Eddy says that "anatomy, physiology, treatises on health are the promoters of sickness and disease." (Page 72.) Not only are Christian Scientist healers ignorant of the structure and laws of the human body; but they explicitly condemn diagnosis. Mrs. Eddy says, "it is morally wrong to examine the body in order to ascertain if we are in health." Jesus, she tells us, never made a diagnosis. The organs of the body do not report sickness. (Pages 368, 139.) Mr. Norton says, "I make no diagnoses, except along the lines of consistent mental therapeutics. Disease is disease. The principle that cures one, if rightly applied will heal all." If even physicians trained in the science of the body and in the diagnosis of disease, sometimes fail to detect the nature and source of the malady, what reliance can be placed upon those who are, by the very principles they profess, in absolute ignorance of everything that pertains

to medicine and diagnosis, and what is the worth of their testimony in regard to the cases they profess to have healed?

(3) There is a third consideration. Not only are there many incontrovertible failures;

No Surgery. not only is the testimony offered in support of alleged cures vitiated both by the partiality and by the self-imposed disqualifications of the witnesses; but the range of healing attempted by Christian Scientists is limited in a very notable way by themselves. They restrict their work to medical cases, and do not, as a rule, attempt to deal with surgical cases. They indeed claim, as we have seen, to be able to heal every disease whatever be its cause or its character. Mrs. Eddy claims that she has wrought cures in such cases as hip disease, crushed bones of the foot, cancers, carious bones and fractures. But no evidence has been offered that she has actually performed them, and she has been driven to confess that surgery is for the present beyond the power of Christian Science. She advises her pupils that "Until the advancing age admits the efficacy and supremacy of mind, it is better to leave the adjustment of broken bones and dislocations to a surgeon, while you confine yourself chiefly to mental reconstruction and the prevention of inflammations or protracted confinements." (Page 400.) In effect Mrs. Eddy says—We can cure all, but in the meantime, we refuse all but easy cases which time and nature will heal. How inexpressibly cruel! In plain words, she advises her pupils to refuse cases in which failure will be discovered, and to take those in which bad results are more readily covered up. In medicine she thinks she can with impunity disregard science, but she dare not attempt it in surgery. Yet her principles, according to her

own showing, apply with equal force and, as she professes to believe, with equal efficacy, in both classes. The limitation to one class lays bare the sham. It is a confession of defeat. Can we imagine a scientist healer addressing himself by persuasion to the extraction of a fish-bone from his child's throat, or expostulating with his own severed artery as a delusion of mortal mind! or whispering gently to an obstreperous tooth, which is making the head throb with pain! Just as absurd is the pretended power to treat by mental persuasion those maladies which the professors of Christian Science have the hardihood to attempt.

(4) A fourth consideration
No Novelty. prepares the way for the explanation of the alleged cures.

The cures professed to be wrought by Christian Science are similar to those said to be made by other reputed agencies of healing. They can all be paralleled from the records of Mormonism and Romanism, mind cure and faith healing. Ancient superstitions and modern delusions have alike claimed to be attested by miracles of healing, and these of a character similar to those which are vaunted by Christian Scientists. The Mormons claim to have an unbroken record of success in working miracles of healing from the first establishment of their "Church," and many of these cures are quite as well attested as any claimed by Christian Scientists. In Russia and in Roman Catholic countries are numerous shrines, like those of Lourdes in France and St. Anne de Beaupré in Quebec, where great stacks of crutches and splints are shown as the memorials left by the lame and diseased who have been supernaturally healed. Faith cure to-day professes to work

its miracles, and claims that many have been benefited by its methods.

Healing without medicine is no novelty. Christian Science presents nothing peculiar to itself in the cures it claims to perform. We find precisely the same claims made, the same phenomena presented, the same results attested in connection with various religious and medical systems and beliefs. And this can all be rationally accounted for on the same principles. The same causes are at work in them all. The explanation of these cures is to be found chiefly along two lines—the *vis medicatrix naturae* and the relations of mind and body. Let us briefly consider each of these.

(5) Nature manifests a marvellous power of readjustment and recuperation. In fact, all healing is due to its wonderful provision. All that physicians or surgeons can do is to assist the natural process. The surgeon must reduce a fracture and put the portions of the broken limb into right relations with each other. Then the healing processes of nature can go on, and in due time the broken pieces are re-united. In this and in very many cases nature must be assisted. There are other cases in which nature effects the healing process without any medical assistance, and even in spite of it, when the interference is of a character to hinder rather than to help it. Men are coming to recognize in all departments of life that works are accomplished and progress is achieved chiefly by means of the great laws and forces of nature. This is especially true in medicine. There are, indeed, many diseases and even particular instances of trifling diseases which will not terminate if left to themselves. There are injuries which nature, without assistance, cannot repair. The object of a wise physician is to as-

sist nature, to remove what obstructs her operation, to secure the conditions most favorable for her action, to supply what is deficient on account of an unnatural condition of the body, to exclude from the body whatever is unsuitable for the special pathological condition into which it may have lapsed. This can only be done by a right understanding of the laws of the body, its normal condition, and its unnatural conditions in disease; and by the application for its relief of the forces and agencies which are shown by the study of chemistry and biology to be available and potent. On the other hand, the physician may recognize conditions with which he must interfere as little as possible; he may find conditions which if left alone will adjust themselves. He will in such cases give little or no medicine; but on account of the mental condition of the patient, or his dissatisfaction unless the physician does something, he may be obliged to prescribe something of a neutral and innocent character.

Many cures said to be wrought by Christian Science, faith-healing, and other quack methods in vogue, are in reality due to the curative processes of nature. The science-healer has here the advantage over the faith-healer. The latter professes to secure instantaneous recovery. The methods of the former are more deliberate, and give time for the natural recuperative forces to do their part. In the assertions made of such cures it must be remembered that a mere coincidence is no proof of the relation of cause and effect. Yet how often *post hoc* is assumed to be *propter hoc*.

(6) It is chiefly, however, in the reciprocal influence of mind and body that we find the explanation of most of the cures attributed to Christian Science, as well as to faith-healing

and similar systems which profess to heal solely by mental influence.

"We are fearfully and wonderfully made." One of the marvels and mysteries of our organization is the relation of the spirit to the body. The spirit is not within the body in a loose disjointed way, as a sword is within a sheath. The two are vitally inter-related, and act and re-act upon each other. The body influences the mind at all points. How often does it clog the mind and impede its action! A diseased liver can becloud the brightest temperament. The abuse of alcohol causes deterioration of the entire brain structure. Insanity is in very many cases due to some lesion in the brain substance. Authorities tell us that one half of the idiots in the land are made so by the intemperate condition of the father. Concussion and fracture of the skull frequently produce insanity. Pressure of the skull on the brain causes idiocy, or sometimes complete loss of intelligence. Dr. Buckley relates the case of a negro who was wounded during the American Civil War, and who for years wandered about to all appearance a drivelling idiot. A surgeon examined him and found an injury to the skull causing pressure upon the brain. When this was removed at once the light of intelligence shone from his eye and his first words were:—"we were at Manasses yesterday; where are we to-day?" A case similar to this is related by Sir Astley Cooper. A sailor, struck down in the battle of Trafalgar and carried round the world in a man-of-war, in which he had lain devoid of all intelligence, but his body carrying on its involuntary functions, was, after several years, found in the hospital by the great surgeon. A skilful operation relieved the injury to the skull, and the first words of returning consciousness, "How goes the bat-

tle?" went back over the interval of seven years.

These facts not only illustrate the wonderful influence of the body on the mind; they effectually contradict Mrs. Eddy's theory that all diseases are the result of mental causes, illusions of the mind.

On the other hand, the influence of the mind on the body is even more extraordinary. Let a man be told repeatedly how ill he looks, and in many cases there will be quickly found most hurtful results. In periods of epidemic the fear and depression contribute to the spread of the malady. Violent anger may give rise to apoplexy. Sudden and strong emotions of joy or sorrow may suspend for a time, or even arrest, the action of the heart. Mental excitement will produce inflammation of the brain. Mental depression frequently produces dyspepsia, chronic hepatitis and other forms of visceral disorder. Epilepsy has been brought on by anxiety, fear, or grief. Jealousy effects both the quality and the quantity of the bile. Murchison affirms that nervous causes account for many cases not only of functional derangement, but of structural disease of the liver. An eminent medical authority states that "Expectant attention fixed on an organ with the belief that certain results will accrue is often sufficient to produce such results." "No organ," he says, "can functionate properly if subjected to constant surveillance." Then we have the extraordinary phenomena of hysteria, which is capable of counterfeiting nearly every disease and reproducing its symptoms. It can simulate paralysis, heart disease, and the worst forms of fever and ague. There was a case in St. Luke's hospital in New York, of a woman with a swelling which was pronounced by her physician to be an ovarian tumor. Another phy-

sician of greater acumen in diagnosis pronounced it to be simply the result of hysteria, and this proved to be correct, for the administration of ether brought about its immediate and complete removal. Many similar cases could be cited.

And as the mind is capable of creating diseased conditions; so these conditions can be removed by mental treatment, and right mental conditions are a powerful factor in the treatment of disease. Depression, discouragement, giving way, all tend to perpetuate diseased conditions. Good cheer, courage, hopefulness, all assist mightily in their amelioration. A strong will and aroused mental energies carry many patients through the crisis of an acute disease.

Nervous diseases are frequently removed by agencies acting through the emotions and the will. An old woman bed-ridden for seven years, with paralysis as was supposed, was informed that a cyclone was coming. Without the aid of Mrs. Eddy's book, she jumped out of bed, ran down stairs, and after recovery from her fright, found that her paralysis was gone. It was due to hypochondria and did not return for several years.

A young lady was ill for a long time with intense pain and was unable to move. Her physician advised a severe operation from which her parents shrank. Another physician, after a thorough examination of the patient, suddenly in a tone of authority commanded her to get up, put on her clothes and go down stairs. The patient obeyed and soon completely recovered. The second physician recognized that it was a case of obstinate hysteria which simulated organic trouble, and he treated it accordingly. What a splendid case this would have been for the Christian Scientist, if he had dared to submit it to mental treatment!

Time will only permit the most meagre refer-

ence to a subject upon which a volume might have been written. There can be no question either as to the amazing influence of the mind on the body, or as to the effective use of this influence in the healing of disease. The power of expectation, the potent influence of suggestion on human thought and conduct, the force of will, the mental control of the body, the uplifting and curative influences of cheerfulness and hopefulness, might all be illustrated at length. They are utilized by Christian Scientists. But none of these things are peculiar to their system. They are not dependent upon their peculiar theories. They are equally effective in the hands of those who practise hypnotism, mind-cure and faith-healing, or are trained physicians. They have their legitimate place in modern medical practice. They indicate the greater emphasis which is being laid upon the relation of the mind to the body in health and disease, which scientific medicine is now more fully recognizing. They furnish, too, a splendid corroboration of the sanative power of genuine, practical Christianity, and illustrate the reasonableness of its precepts and their consonance with the truest views of man's nature.

Conclusions.

We can now estimate at their true value the claims of Christian Science to heal disease.

Setting aside its many and acknowledged failures, we arrive at the following definite conclusions :

Firstly—Christian Scientists are disqualified by their principles and methods from bearing impartial and reliable testimony to the existence and character of disease. They are incompetent to diagnose, both from their want of knowledge and their repudiation of medical science;

and by their self-interest and charlatanry they are disqualified as trustworthy witnesses.

Secondly—Christian Scientists have never submitted their practices to any fair or reasonable tests. They have again and again refused to do so, although every security for fairness and impartiality has been offered them.

Thirdly—While their theories dispense with all material sustenance and protection, and promise not merely immunity from death, but perpetual and deathless youth, they limit themselves in their practice to the attempt to heal internal diseases. They still, like other mortals, provide for themselves food, clothing and shelter, and seek at least as eagerly as others for money, whose sole value lies in its power to procure the material necessities and comforts which their theories pronounce to be delusions of mortal mind, and not necessary for the life of man or the support of the body. Moreover, like other men, they do not dare, with all their pretensions, to dispense with the aid and science of the surgeon, and in practice it will be found that their patients are generally the victims of nervous disease and hypochondria. It is chiefly among these that they seek to achieve their cures, and these are explained not by their peculiar theories, but by the healing powers of nature and the potent influence of the mind on the body. It is through the popular ignorance of these things that the quack and the charlatan find their opportunity to work pretended miracles and to clothe their peculiar theories and methods with powers which they do not possess. Enlarged knowledge of man's constitution, mental and physical, furnishes the true explanation of their professed cures and the effective antidote to their superstitions.

The Religion of Christian Science.

The religious teaching of Christian Science has already been anticipated in some of its aspects. The very idea of religion is fellowship with the living God. If there is not a personal God, there can be no religion. But Christian Science deprives God of His personality. It reduces Him to a "Principle," a mere abstraction. An impersonal God can neither speak nor be spoken to; there can be neither revelation nor prayer. Christian Science reduces prayer to a soliloquy, an egotistic meditation. "God," Mrs. Eddy tells us, "is not influenced by man." "Who," she asks, "would stand before a blackboard and pray the Principle of mathematics to work out the problem? The rule is already established and it is our task to work out the solution. Shall we ask the Divine Principle of all goodness to do His own work?" (Page 368.) "God is love," she argues, "Can we ask Him to be more?" "God is Intelligence. Can we inform the infinite mind or tell Him anything it does not comprehend? Do we hope to change perfection?" "True prayer" is defined as "the habitual struggle to be good." Prayer thus becomes purely subjective. It is addressed to self, not to God; it is a communing with self, not converse with the living and true God, the Hearer and Answerer of Prayer. It has no influence upon God; it asks nothing. How is such prayer to be reconciled with our Lord's command: "Ask and ye shall receive"?

Mrs. Eddy's parody of the Lord's Prayer is a deliberate mutilation of our Lord's words. "Our Father which art in heaven" is read "Our Father and Mother God, all harmonious." "Thy Kingdom come," is changed into an assertion—"Thy Kingdom is come." "Thy will

be done on earth as it is in heaven," becomes "enable us to know as in heaven so on earth—God is all in all;" or, as elsewhere she paraphrases it, "Thy supremacy appears as matter disappears." So throughout, its petitions are changed into assertions, and its final ascription into a Christian Scientist definition of God—"For God is omnipresent, Good, Substance, Life, Truth, Love." (Page 322.)

As there is no prayer, there is no revelation in any real sense. Mrs. Eddy, indeed, claims to be inspired and to have received the final revelation of truth. But her words must be understood in accordance with her pantheistic and impersonal idea of God, and her view of the identity of man's intelligence and consciousness with God's. Between God and man thus constituted there can be no interchange of thought and desire, no fellowship in knowledge or in love. Upon such a basis religion cannot exist. But as Christian Science claims to be a religion let us test its claims by an examination of its teaching in regard to four matters which we believe to be fundamental in true religion:—the Bible, Christ, sin and redemption.

**The Bible
Incomplete.**

Mrs. Eddy claims that Christian Science "derives its sanction from the Bible." But the Bible itself she asserts to be incomplete. It needs to be supplemented by Christian Science. The need of such a supplement appears first, according to Mrs. Eddy, from the incompleteness of Christ's teaching. "Our Master healed the sick, practised Christian healing and taught the generalities of Divine Principle to His students, but He left no definite rule for administering His Principle of healing and preventing disease. This remained to be discovered through Christian Science." (Page 41.)

Here is the second reason given for the insuf-

iciency of the Scriptures:—"The decisions, by vote of Church Councils, as to what should and what should not be considered Holy Writ; the manifest mistakes in the ancient versions; the 30,000 different readings of the Old Testament and the 300,000 of the New Testament—these facts show how a mortal and improbable sense stole into the Divine record, darkening to some extent the inspired pages with its own hue."

(Page 33.) One need only pause to point out the utterly misleading nature of the assertions here made as to decisions of councils and as to various readings in the Bible. Mrs. Eddy probably knew nothing of what she was writing about. If she did she is deliberately trading upon the ignorance and credulity of her readers. What is of importance to note in this connection is the distinction she draws between the true Scriptures and the false mortal and material element which she asserts has crept into the Sacred Record—a convenient distinction which Mrs. Eddy does not fail to make use of, as we shall see.

**Key to the
Scriptures.**

But even the genuine parts of the Bible which have not been perverted by mortal mind, can, we are assured, only be understood by "spiritual interpretation." Nowhere does Mrs. Eddy lay down the principles of this method of interpretation, but she illustrates them in a commentary on the first four chapters of Genesis and parts of the book of Revelation, and by a "glossary." These together form a "Key to the Scriptures," which is appended to her textbook: "Science and Health."

We have only space for a few samples and illustrations, but they sufficiently bring out the character of the method. "This word beginning is employed to signify the first—that is the eternal verity and unity of God and man, in-

cluding the universe." On Genesis 1 : 2 the comment is as follows:—"The Divine Principle and Idea constitutes spiritual harmony—heaven and eternity. In this universe of truth matter is unknown. No supposition of error enters there. Christian Science, the Word of God, said to the darkness upon the face of error : 'God is All-in-All'; and light appears in proportion as this is understood." On verse six she comments:—"Understanding is the spiritual firmament whereby human conception distinguishes between truth and error." In her explanation of verse 26 she says:—"Man is co-existent and eternal with God, forever manifesting in more glorified forms the infinite Father and Mother." Thus runs on this absurd and wearisome parody of a narrative peerless in its sublimity and simplicity. With chapter 2 : 5 we are told the inspired narrative of creation closes. All that follows, we are informed, is "mortal and material." "The second chapter of Genesis contains a statement of this material view of God and the universe which is the exact opposite of scientific truth." Its contents are described as "falsity," "error," "a dream-narrative," "exact opposite of scientific truth." Of course, by "scientific" here is meant in accordance with Christian Science. "In the spiritual, scientific account of creation (Chapter 1 : 1—Chapter 2 : 3) it is Elohim (God) who creates." In the succeeding narrative, "the creator is called Jehovah or the Lord.....the Divine Sovereign of the Hebrew people." "The idolatry which followed this material mythology is seen in the Phœnician worship of Baal.....in the Hindoo Vishnu, in the Greek Aphrodite, and in a thousand other so-called deities. In that name of Jehovah the true ideal of God seems almost lost." Thus she dares to profane the sacred covenant

name of the Living God; the God of Revelation and Redemption. Compare with this the statement on page 34:—"The Jewish tribal Jehovah was a man-projected God, liable to wrath, repentance, human changeableness."

Parts of the Book of Revelation are then commented upon in the same grotesque fashion. The little book—Revelation 10: 2, (which the angel had in his hand) is "The revelation of Divine Science." St. John has "opened wide the gates of glory and illuminated the night of paganism with the sublime grandeur of Christian Science." "The Glossary" which follows, contains, we are informed, "the metaphysical interpretation of Bible terms, giving their spiritual sense which is also their original meaning." Here are a few of these unique definitions:—"Adam"—error; a falsity; the belief in original sin, sickness and death; evil; a curse etc. This definition may be compared with the absurd statement in the body of the book:—"Divide the name Adam into two syllables and it reads A-dam or obstruction. This suggests the thought of something fluid, of mortal mind in solution," etc. (Page 233.) To quote such childish nonsense almost demands an apology. "Angels, God's thoughts passing to men." "Dan, animal magnetism." "Devil, evil, a lie, error, etc."—"personified evil." (Page 302.) "Euphrates, Divine Science encompassing the universe and man." "Father, the Divine Principle commonly called God." "Flesh, an error of physical belief." "Gihon, the rights of women." "Holy Ghost, Divine Science." "Lamb of God, the spiritual idea of love." "Man, the infinite idea of infinite spirit." "Prophet, a spiritual seer; the disappearance of material sense before the conscious facts of spiritual truth." "Spirits, mortal beliefs." "Will, the motive power of error."

Now all this fantastic nonsense is simply the crude reproduction of that allegorical method of interpretation, derived chiefly from Rabbinical Schools, by the use of which many of the Fathers "darkened counsel" by words without knowledge. This method of interpretation, arbitrary and even fantastic and puerile, was one of the barriers which, for nearly a thousand years, stood between the Bible and the people and shut out the light of the Gospel until the Reformation vindicated the rational interpretation of God's Word. In Christian Science it is reproduced in a form that outrages reason and common sense. With this grotesque instrument it seeks to make void the Word of God by means of the imaginations and inventions of foolish men.

Surely it can only be under the influence of some strong delusion that anyone can accept these absurdities as an exposition of Divine truth.

**A Phantom
Saviour.**

In its teaching concerning our Lord Jesus Christ, Christian Science revives another ancient error, which denied, as St. John said, that Jesus Christ has come in the flesh. This old Gnostic and Docetic error made our Lord a compound of two beings—one a divine emanation proceeding from the Father, and the other a mere man in whom He temporarily appeared and whom at death He abandoned.

According to Mrs. Eddy, "The invisible Christ was incorporeal, whereas Jesus was a corporal or bodily existence. This dual personality," she asserts, "of the seen and the unseen, the spiritual and the material, Christ and Jesus, continued until the Master's ascension when the human, the corporeal, body or Jesus, disappeared; while His invisible self, or Christ, continued to exist in the eternal order of

Divine Science, taking away the sins of the world as Christ had always done even before the human Jesus was incarnate to mortal eyes." (Page 229.) Again, she says, "Christ is the ideal of truth and this ideal comes to heal sickness and sin through Christian Science which denies material power. Jesus is the name of the man Who has presented more than all other men this idea of God for He came healing the sick and the sinful and destroying the power of death. Jesus is the human man and Christ the divine; hence the duality of Jesus and Christ." (Page 469.)

Our blessed Lord is resolved into a temporal manifestation, "mentally conceived (pages 228, 334, 335) by Mary, of the Christ Principle, the spiritual idea which dwelt in the bosom of the Father, and which, we are told, continues to exist in "the generic mind of man after the corporeal concept called Jesus disappeared." (Page 229.)

What a phantom is this to present to us in the place of Him Who is the same yesterday, to-day and forever; a spiritual idea instead of Him in Whom dwells all the fullness of the Godhead incarnate; a corporeal concept in the place of Him Who was in all things made like unto us, and Who, "as the children and partakers in flesh and blood, likewise Himself took part of the same," becoming truly man, as He was and is truly God.

**Sin and
Redemption.**

What redemption could such a shadowy Christ effect? Mrs. Eddy says the time has come for a radical change in our view of the atonement. And surely it is radical—subversive of the Gospel of grace and forgiveness. According to Mrs. Eddy, Jesus redeemed man by a "demonstration," that death is an illusion. (Page 350.) "The material blood of

Jesus was no more efficacious to cleanse from sin when it was shed on the accursed tree than when it was flowing in His veins as He went daily about His Father's business." (Page 330.) His death was only "in sense," (Unity of Good, page 78) that is, in appearance. "The eternal Christ never suffered." (Page 343.) "If Jesus suffered it must have been from the mentality of others, (Unity of Good, page 70) that is, the delusive beliefs of mankind overpowered His intelligence and made Him subject to evil and death." Here is Mrs. Eddy's parody of Romans 5 : 10—"If we were reconciled to God by the *seeming* death of Jesus we shall be saved by His life." (Page 310.) "Deliverance," she says, "is not by pinning one's faith to another's vicarious effort. Whosoever believeth that wrath is righteous and that Divinity is appeased by human suffering does not understand God." (Page 327.)

Redemption is thus resolved into a demonstration of the illusion of mortal mind, which constitutes sin and sickness. It is thus that sin is taken away. Mrs. Eddy speaks of "the illusion which calls sin real and man a sinner needing a Saviour." Marston, another Christian Scientist, tells us that "strictly speaking there is no sin." "Jesus," says Mrs. Eddy, "demonstrated that sin, sickness and death are beliefs, illusive errors." (Page 289.) "Soul—sin is impossible," (Page 111.) "Soul is the divine principle of man, and never sins." (Page 477.) "It is," Mrs. Eddy asserts, "only the spell of belief that makes sin seem real." Therefore, we are urged to refuse its claims, to deny admission to the thought of its existence. "To get rid of sin is to divest sin of any supposed reality." (Page 234.) "It is by destroying the belief in the reality of sin and not by forgiveness of sins

that there is salvation." (Pages 181, 187, 311, 345.)

It is needless to go further. No sin! no Christ!! no redemption!!! The whole foundation of Christianity is swallowed up in the abyssmal depths of pantheistic falsehood.

**Social and
Moral Effects.**

Now what must be the practical outcome of this system? What social and moral effects will issue from it, and, indeed, are already showing themselves?

For one thing, it is a menace to the public health. The existence in any community of a number of persons who disregard the laws of health, and who, when sickness enters their families, refuse the services of a physician, must prove a source of danger, because of contagious diseases harboured, it may be unwittingly, in their midst.

Here also, another serious consideration arises. How are life insurance companies and mutual benefit societies affected by the increased risks in the case of persons who have adopted the peculiar tenets of Christian Science?

We learn from the Albany Law Journal of the action taken by the Knights of Honour, one of the largest mutual benefit societies in the United States. Last June its Supreme Lodge, after a full discussion, decided that Christian Scientists and all "faith curists," on account of their contempt of sanitary science, and their refusal to submit themselves, when ill, to medical treatment, are the most dangerous of risks from an insurance standpoint, and that accordingly, they shall not hereafter be admitted to membership in the Knights of Honour. It is expected that this example will be followed by other benefit societies and life insurance companies.

The question has been asked by a legal expert

whether a Christian Scientist who broke his leg or arm and refused surgical assistance, could expect payment from an accident company while his limb was healing? It has been suggested that he should be compelled to apply to his own case his doctrine that the fracture was only imaginary, and that he would thereby be estopped from claiming any sick benefit from his company. This would be a legitimate application of Mrs. Eddy's assertion that "Bones have only the substantiality of thought which formed them. They are only an appearance, a subjective state of mortal mind." (Page 421.)

The teachings of Christian Science, consistently applied, must affect public morals most disastrously. Its doctrine of the unreality and falsity of testimony is a direct assault upon honesty and good faith, and practical application has been made of it by its devotees, in cases credibly reported, to excuse and justify dishonesty and repudiation of obligations.

Mrs. Eddy's teachings as to marriage are of a very questionable character. In "Science and Health" she expresses herself very cautiously, although she makes it plain that according to the principles of Christian Science, marriage and parentage rest upon a purely metaphysical basis and not a physical one. According to her former pupil, Mrs. Woodbury, she has gone much farther in her private teaching, asserting that women may not only "become mothers through a supreme effort of their own minds," but also by the influence over them of some "unholy ghost," or "malign spirit." Albeit she assured her pupils that she could "dissolve such motherhood by a wave of her celestial rod." Mrs. Woodbury affirms that "Women of unquestionable integrity, who have been Mrs. Eddy's students, testify that she has

so taught and that by this teaching families have been broken up," and the most lamentable consequences resulted. (See Christian Science by W. P. McCorkle, page 244.)

**A Destructive
Delusion.**

So absurd are the teachings of Christian Science that we might well excuse ourselves from any serious refutation of them. A sense of humor might be reasonably considered the best prophylactic. But it has other aspects much more serious. I know not, in all history, of any more destructive delusion.

Every distinctive teaching of Christianity is explained away or contradicted. The very foundations of religion are destroyed. All ground of security and hope is cut away from beneath our feet. The system is so absolutely bereft of reason that it is difficult to understand how any sound mind could have put it together, or how anyone possessed of common sense could accept it. And we are almost shut up to the conclusion that in the prevalence of Christian Science we have a phenomenon similar to the epidemics of madness that sometimes swept over the medieval world. When Mrs. Eddy tells us that "there is a universal insanity which mistakes fable for fact throughout the entire round of the material senses" (Page 406), we are reminded that such an accusation of universal insanity is by no means an uncommon symptom of madness.

Mrs. Eddy compares herself and her associates with the Apostles, but there is at least one distinction she fails to note. The Apostles never offered to sell Divine power in the market, as the Scientists do. Mrs. Eddy boasts that her followers make handsome incomes, and that she herself, who was poor prior to her "discovery," now gives away \$88,987 annually. If this is true it is instructive.

When Simon the sorcerer offered money to St. Peter to teach him how to confer Divine gifts, the Apostle in wrath cried out: "Thy money perish with thee, because thou wouldst purchase the gift of God for money." Christian Scientists profess to possess the Divine way of healing, but they take care to demand fees and enrich themselves, while the victims of their pretensions die for lack of medical care.

As already noticed, there is a strong family likeness between Christian Science, Theosophy, and the ancient Gnostic heresies. Of these heresies we have the rudimentary forms in the errors which disturbed the Pauline churches in Asia Minor, and which St. Paul combatted in the Epistles to the Colossians and to Timothy. These attained their fuller development in the second century, and are now reproduced in these recent erroneous developments; with the same speculations as to God, creation and the universe; the same attempts to solve the problem of evil; the same endeavor to combine with misunderstood and misrepresented doctrines of Christianity elements drawn from all sources, Oriental, Jewish, Greek, and even the magic and jugglery of common imposition; the same denial of the reality of the earthly life of our Lord and of His atonement; and the same tendencies to asceticism, or more commonly to licentiousness.

The description St. Paul gives of the teachers and followers of these errors in his days, applies with striking similarity to those of to-day, who consent not to wholesome words, even the words of our Lord Jesus Christ, and who would "make spoil of men through their philosophy (so-called) and vain deceit,

after the traditions of man, after the rudiments of the world, and not after Christ."

Let us beware of such; let us heed the Apostolic injunction to guard the deposit, the sacred trust of Truth, committed to all who believe in and obey our Lord Jesus Christ, and let us turn away from "the profane babblings and oppositions of science, falsely so-called."
1 Tim. 6 : 20.



